

# The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20.

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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## Twenty Questions

ANSWERED BY A FAMOUS BIBLE TEACHER OF YESTERDAY  
AND MAKING THE WAY OF LIFE PLAIN ON

## Assurance of Salvation

By Dr. H. A. Ironside  
Long Pastor of Moody Church, Chicago

It is now my purpose to consider some of the difficulties and perplexities which keep souls from entering into peace and enjoying the full assurance of salvation. These questions and objections are some that have come to me again and again from earnest seekers after light, and are therefore, I have good reason to believe, fairly representative of the troublesome thoughts that hinder many from seeing the simplicity of God's way of life, as set forth in His holy Word. Perhaps if my reader has not a settled rest of heart and conscience, he may find his own peculiar trouble dealt with here.

### 1. "How May I Be Sure That I Have Repented Enough?"

Very often the real difficulty arises from a misapprehension of the meaning of repentance. There is no salvation without repentance, but it is important to see exactly what is meant by this term. It should not be confounded with penitence, which is sorrow for sin; nor with penance, which is an effort to make some satisfaction for sin; nor yet with reformation, which is turning from sin. Repentance is a change of attitude toward sin, toward self, and toward God. The original word (in the Greek Testament) literally means "a change of mind." This is not a mere intellectual change of viewpoint, however, but a complete reversal of attitude.

Now test yourself in this way. You once lived in sin and loved it. Do you now desire deliverance from it? You were once self-confident and trusting in your own fancied goodness. Do you now judge yourself as a sinner before God? You once sought to hide from God and rebelled against His authority. Do you now look up to Him, desiring to know Him, and to yield yourself to Him? If

you can honestly say yes to these questions, you have repented. Your attitude is altogether different to what it once was.

You confess you are a sinner, unable to cleanse your own soul, and you are willing to be saved in God's way. This is repentance. And remember, it is not the amount of repentance that counts: it is the fact that you turn from self to God that puts you in the place where His grace avails through Jesus Christ.

Strictly speaking, not one of us has ever repented enough. None of us has realized the enormity of our guilt as God sees it. But when we judge ourselves and trust the Saviour whom He has provided, we are saved through His merits. As recipients of His lovingkindness, repentance will be deepened and will continue day by day, as we learn more and more of His infinite worth and our own unworthiness.

It is not thy tears of repentance,  
(Continued on page 6)

## THE GUARDED DOOR

By  
Rev. James W. Parker, D.D.

3206 North Shepherd Drive, Houston 18, Texas

"The BLOOD shall be to you for a token upon the houses where you are; and when I see the BLOOD, I will pass over you."—Exod. 12:13.

Hundreds of years before the time of this text the children of Israel had gone down into Egypt when Joseph was the Prime Minister. They had been treated as royal guests and had been given a home in Goshen which was a choice part of the land. However, Joseph had died and was buried in a coffin in Egypt. Pharaoh also had died. "There arose up a new king over Egypt, which knew not Joseph." He began to oppress the children of Israel with a most cruel, galling, oppressive bondage. The children of Israel cried out unto God for deliverance, and Almighty God, ever mindful of the prayers of His children and ever willing to answer and deliver, de-

termined in His own omniscient council that He would answer the need of His people. At the same time He would teach all the heathen nations of the world a lesson they could never forget; and at the same time He would add to the glorious Gospel of His Son, our Lord and Saviour Jesus Christ. From the expulsion of man from the Garden of Eden until the death of Jesus upon the cross there is not in all of literature a more significant, instructive, illuminative, enlightening passage than this passage which deals with the keeping, the killing, the eating, and the application of the blood of the paschal lamb.

Now you may ask what it is that gives this seemingly obscure passage of Scripture such importance. Plainly and simply this—everything connected with the paschal lamb, its selection, its keeping, its killing, the eating of it, the blood of it, prefigured, typified, indicated, signified, illustrated, symbolized, represented, and pointed like an index finger to Jesus Christ,

"the Lamb slain from the foundation of the world."

Upon what basis do I make such a dogmatic statement? Upon the indissoluble truth of the Word of God.

When John the Baptist was baptized  
(Continued on page 9)



Dr. James W. Parker



True Stories of Saving Souls Through Healing Bodies  
By Dr. Paul White, Medical Missionary  
in Tanganyika, East Africa

### CHAPTER I

## Mgulu Arrives

"Yah, Bwana, it hurts there."

"Here?"

"No, Bwana."

"There?"

"Y-o-o-o-o-o-h! E-e-e-e-e-h! Kah!"

The small African boy clenched his teeth tightly.

"How about this side of your neck, Mgulu?" I asked, gently examining the ugly mass of swollen glands there.

"Kah, it throbs and throbs at night, and even now . . ."

He winced at the pressure of my fingers.

I smiled down at him.

"Stand on those scales for a minute."

I recorded 51½ lbs.

Suddenly I glanced up, conscious of the grave black face of his father looking questioning at me. In English, I said:

"Jonathan, I don't like the looks of it. There are a number of things his trouble could be, but I'm afraid it's tuberculosis."

The African teacher shook his head. "That's very serious, Bwana. Do you think he can recover?"

The small boy touched his hand and said in Chigogo, the language of the Central Plains of Tanganyika:

"Why do you talk to the Bwana in English? Is—is my sickness a very bad one?"

I put my hand on his shoulder. "Yes, Mgulu, it is not good. You'll have to stay with us in hospital for many days and drink much medicine."

"The Bwana will look after you, old chap," said his father. "Did he not help me greatly when I had *ihoma*?" (pneumonia).

The little lad nodded. Tears obviously were not far away.

"But, perhaps, father, it will mean injections and Bwana's sharp little knife?"

Jonathan nodded. "Yes, it may

(Continued on page 4)

## Why Our Churches Do Not Win Souls

I. Because Soul Winning Is Not The Principal Aim and Activity of the Church

First of Four Chapters

By Evangelist John R. Rice  
Editor of the SWORD OF THE LORD

The churches of the New Testament were soul-winning churches. At Pentecost we are told, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41). Following Pentecost "The Lord added to the church daily such as should be saved" (Acts 2:47). So it was the regular business of the church. The persecution began, but Acts 4:4 tells us "Howbeit many of them which heard the word believed; and the number of the men was about five thousand." In Acts 5:14 we are told, "And believers were the more added to the Lord, multitudes both of men and women." Acts 5:42 says, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

And, as people were saved at Jerusalem in the church and through the ministry, so it was wherever churches were organized and wherever the Gospel went out in Bible times. Under the preaching of Stephen, of Philip, of Paul, of Peter, soul winning was the normal thing in all the con-

gregations of Christians and wherever the Gospel was preached.

There can be no doubt that the Great Commission given by our Saviour gives soul winning as the chief end and aim of the churches, the normal activity of all groups of Christians. We are commanded to "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). We are commanded to make disciples in all nations, and baptize them and teach them to win still others (Matt. 28:19, 20). The Great Commission is the marching orders of the churches of Jesus Christ. Churches that do not win souls are subnormal, are not in the will of God, and are not fulfilling their duties after the New Testament pattern.

Yet the sad fact is that many churches win not a single soul during a year, and the average number who profess to believe the Bible and be orthodox in faith have almost no conversions. Someone recently lamented that forty

(Continued on page 11)



Dr. H. A. Ironside

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## THE EDITOR'S Notes

by John R. Rice

### Meet Me in Texas!

Here is a blessed opportunity for preachers particularly to attend a great SWORD OF THE LORD Conference on revival and soul winning, in Texas, March 10-17 this editor will conduct an eight-day conference on revival, soul winning, gospel preaching, and in building a soul-winning church, at Miller Road Baptist Church, Fifteenth Street at Miller Road, Garland, Texas. Garland is 15 miles east of Dallas. The Miller Road Baptist Church is one of the fastest growing and most successful soul-winning churches in the nation. Pastor Jack Hyles has baptized over 700 converts I think, during the past year. And this great soul-winning church with a tremendous Sunday School, with strong Bible preaching and visitation program is an ideal spot for a clinic on revival and soul winning.

Among the speakers in this conference will be Dr. Bob Jones, Sr., founder of Bob Jones University; Dr. Joe Henry Hankins; Dr. Bill Rice; Dr. Lester Roloff of Corpus Christi, Texas. There will be a very, very strong gospel music program.

Pastor Jack Hyles and the large Miller Road Baptist Church will furnish beds for pastors and, where possible, for pastors' wives. Meals will be available at reasonable prices.

We suggest that every pastor, evangelist and missionary who wishes the church to provide for him to attend this great SWORD Conference on revival and soul winning, write at once to Pastor Jack Hyles, Miller Road Baptist Church, Fifteenth Street at Miller Road, Garland, Texas. Meet me in Texas, March 10-17.

### Other Engagements

We would like to meet our friends at the following engagements also.

January 24-25, Evansville Rescue Mission, Evansville, Indiana. Dr. and Mrs. Reveal are old friends, and I have spoken here annually with one exception for 17 years.

January 27-February 3 at Edmonton, Alberta, Canada, with the Beulah Alliance Church, Rev. P. K. Currie, Minister.

February 4-17, at the Alliance Tabernacle, Vancouver, British Columbia, Canada, Rev. W. H. Brooks is pastor. Our Canadian friends are urged to pray and, if possible, to attend.

April 11-14, four days of united soul-winning effort with a number of pastors and churches at Norway, Maine.

April 21-28, intensive eight-day revival services in North Platte, Nebraska, with Pastor Ivan Olsen.



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### 20-Volume Set Spurgeon's Sermons for 30 Subscriptions

We still have some of the 20-volume sets of Spurgeon's sermons. Each volume has nearly 400 pages. There are about 400 sermons besides the biography of Spurgeon. The set regularly sells for \$59, and is a tremendous value. But you may have the entire set, 20 large volumes, by sending only 30 yearly subscriptions to THE SWORD OF THE LORD at \$2.50 per year. What a premium! Sell the subscriptions to others, or buy them yourself, or send a subscription gift of \$75 to the Free Literature Fund and get the set of Spurgeon's sermons free! This offer is good only as long as we have sets on hand. Address The Sword of the Lord, 214 West Wesley Street, Wheaton, Illinois.

### Don't Miss That Dollar Sale

It is a tremendous opportunity readers have during our dollar sale of popular good books. Notice that a number of books are offered in value up to \$2.00 each, and you may have any 6 of them for \$1.00 each, plus 10c per volume for postage and handling. Why not get 6 or more of the *Jungle Doctor* series at this remarkable price? Or why not get the editor's books, *We Can Have Revival Now* (regularly \$2.00), *When A Christian Sins* (regularly \$1.75), or Dr. Oswald Smith's fine book on the second coming, *When the King Comes Back*, or the great Christian novel, *Black Rock*, by Ralph Connor? Or you may get the 270-page *Inclusive Bible Dictionary-Concordance*, etc. Do not miss your chance to buy what you need for yourself, your children, the Sunday School library, etc.

### Sunday School Teachers Still Need THE KING OF THE JEWS, a Commentary on Matthew

Remember that for the first four months in 1957 the International Sunday School Lessons are in The Gospel According to Matthew. Sunday School teachers who want to do the best teaching and others who wish help on the study of Matthew would do well to get the large commentary on Matthew, 502 pages, called *The King of the Jews*. The price is \$4.50 plus 20c for postage and handling; or, better yet, buy it from your local book store.

### Will You Remember Us in 1957?

We urge our friends to play the part of good friends in 1957.

First, please pray for us. This editor needs your daily prayers. May God help me to be true, help me to be filled with the Spirit, help me to keep the fires burning for God in THE SWORD OF THE LORD. The life-changing ministry of this paper must have continually God's power and wisdom given the editor. Above everything else, pray!

Second, say a good word for THE SWORD OF THE LORD! Pastors in the pulpit, teachers in classes, Christians in private conversa-

## Gospel Radio in Korea Now Broadcasting

The Evangelical Alliance Mission, 2845 West McLean Avenue, Chicago 47, Illinois, reports to the SWORD that TEAM's new radio station HLKX at Inchon, Korea, went on the air noon Sunday, December 23, 1956. This word was received by Dr. David H. Johnson, General Director of The Evangelical Alliance Mission, in a cablegram from Mr. Tom Watson, director of the station.

The station begins its broadcasts with three hours of Chinese daily, and three divided between Korean and English. One of its aims is to broadcast the gospel widely throughout the Far East. As the work develops, broadcasts will increase to a full schedule of twelve hours daily.

Tom Watson, TEAM missionary who formerly operated a radio

tions, can make friends for THE SWORD OF THE LORD by saying a good word for us. Will you plan to do that regularly and systematically?

Third, let every Christian who agrees with the stand of THE SWORD OF THE LORD set out to send as many subscriptions this year as possible. Here is practical help for THE SWORD and for those who are to receive it. Do what you can.

Fourth, many Christians should regularly help in the great missionary work which we are trying to carry on through our Free Literature Fund and our Ministers and Missionary Subscription Fund or the Building Fund. We do not ask that Christians give to THE SWORD OF THE LORD alone. We do not claim that we are the only one of God's causes which deserves your support. But we want a part of the support of out-and-out Christians as God puts it in your heart. Will you pray and help us this year to keep the Gospel going around the world?

But above all, we ask for your daily prayers.



## It's Here!

In this issue of THE SWORD is published chapter one of fourteen chapters of true stories by the medical missionary, Paul White, in Tanganyika, in Central East Africa, from the book pictured above, *Jungle Doctor Operates*. Here are stories of how eyesight and lives are saved in a missionary hospital, using the most ordinary means; how sewing thread and even home-grown sisal are used to sew up wounds; how surgical instruments and equipment are made out of the most ordinary tools; how lives were saved at forty cents each, and eyesight was saved at seven cents per eye! And again and again here is the story of salvation made clear in parables so an African native could understand it. You will be thrilled with these true missionary stories. Be sure that every member of your family reads them. Better still, read them aloud to the family. They are interesting not only for boys and girls, but for adults.

Better get a set of these thrilling missionary books (regular \$1.50 each) during our January Dollar Sale. Must order six books at once, enclose 10c per book for postage and handling.

station in Florida, has borne much of the responsibility for the project. Back-to-the-Bible Broadcast, Lincoln, Nebraska, loaned one of its radio engineers, Wendell Talaksen, for a period of six months to supervise the technical aspects of construction and transmitter installation. Associated with Mr. Watson are Julius W. Bergstrom,

head of the Chinese language section of the station; William Winchell and Herbert Korte, radio engineers. Mr. Bergstrom served for many years as a missionary in Northwest China.

Dr. David Johnson reminds us that it was particularly fitting that the first broadcast proclaim the Christmas message, bringing the story of God's provision of the Saviour for this needy world.

Editor John R. Rice spent a week last summer with TEAM Missionary Tom Watson, his family and helpers at Inchon, Korea, and rejoices in the completion of the gospel radio station.

## Beware of Leaven

By Evangelist John R. Rice

5 And when his disciples were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7. And they reasoned among themselves, saying, It is because we have taken no bread.

8 Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five

thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand and how many baskets ye took up?

11 How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

—Matt. 16:5-12.

### Jesus Warns Disciples of the Leaven of Pharisees and Sadducees

The little faith of the disciples is shocking. They thought Jesus was rebuking them for not bringing bread. Twice He had displayed His power, feeding five thousand and then four thousand. He had told them to "labour not for the meat which perisheth" (John 6:27), that "man shall not live by bread alone" (Matt. 4:4), that men should seek first the kingdom of God and His righteousness, and that food and clothes would be added (Matt. 6:33). Yet they thought He was concerned about their bringing along bread. But their faith was no less than ours, probably greater than ours.

Let us resolve to fret less about bread and be concerned more about the things of God. That is the way of faith. God does not ask us to go without bread; He rather asks us to trust Him about it. We ought to pray about it, "Give us this day our daily bread," but concerning the future He said, "... Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" (Matt. 6:25). Our Heavenly Father knows what we need.

Verses 9 and 10 show that if the disciples had meditated as they ought on the blessed experiences of the feeding of the five thousand and the four thousand, they would have had more faith. If we count our blessings, meditate on what God has done for us in the past, recall answers to prayer, we will grow in faith. Ingratitude and thanklessness are the foundation for unbelief. Praise begets faith. The more we thank God for blessings of the past and glorify Him with remembrance of His blessings, the more sure we become that He will never leave us nor forsake us and that His blessings will continue to those who trust Him. Had they dwelt on those blessings of the past, they would not now be fearful about bread, but praising God that He could supply whatever was needed, if necessary.

"The leaven of the Pharisees and the Sadducees" referred to the doctrine of the Pharisees and Sadducees (vss. 6 and 12). Leaven necessarily means evil, since yeast is a growth of fungus or microbes. It seems that similar kinds of organisms cause bread to rise, grape-juice to ferment, and meat to spoil. On their visit to Lot, angels ate bread that was unleavened (Gen. 19:3). The feast of the passover was to be accompanied with unleavened bread (Exod. 12:8). Leaven is a picture of "malice and wickedness" (I Cor. 5:8). That passage says that Christians are supposed to be unleavened since Christ re-

presents our Passover. The leaven in the meal pictures the spread of evil doctrine and practice (Matt. 13:33). Notice this: evil spreads naturally, but good never does. A good apple in the midst of rotten apples never makes the bad apples sound. Good never spreads naturally. A rotten apple in the midst of good apples does cause others to rot. Evil spreads naturally, particularly microbes and germs of decay. Since all nature is under a curse like mankind, because of sin, the plants that are pests spread naturally, while useful plants must be cultivated and kept. There is a downgrade tendency in all of nature, particularly in men. The human heart forms a natural seedbed for sin as the human body forms a natural seedbed for disease. Good makes headway among men only by supernatural means, since good is not natural to man and man is not naturally good. But natural men are depraved with an inborn tendency to sin, so that sin spreads among men like leaven or yeast does in dough. Thus the human mind has a natural disposition to pick up false doctrine. So the disciples were warned to beware of leaven of the Pharisees and Sadducees.

False doctrine, like leaven, has a tendency to come in "privily," "unawares" (II Pet. 2:1; Jude 4). Unbelief creeps in before we know it. We absorb false doctrine unconsciously. No Christian is safe who puts himself where he constantly hears false teaching. Let each student beware of the leaven of false doctrine and realize that he has an inborn tendency toward evil in doctrine as well as in life.

(The above is taken from the large commentary on the Gospel According to Matthew, 504 pages, called THE KING OF THE JEWS, by Editor John R. Rice. It is a verse-by-verse commentary in simple language, with thousands of references to other Scriptures, helps at hard places. Invaluable for teachers and preachers. The International S.S. Lessons through April are in Matthew. This book will help. Price, \$4.50 at your book dealers, or add 23c for postage and packing charges and order from Sword of the Lord Publishers, 214 West Wesley, Wheaton, Illinois.)

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*Large Crowds Attend Three-Day Celebration at New Scripture Press Building*

Between 2500 and 3000 friends and well-wishers attended the Dedication and Open House at the new two-acre Scripture Press building, December 7, 8 and 9. A near-capacity crowd enjoyed the formal Dedication service on Friday night, December 7. Civic and religious dignitaries appeared to welcome Scripture Press to the Wheaton-Glen Ellyn area. Victor E. Cory, Founder and President of Scripture Press, graphically traced the rapid growth of Scripture Press from its beginning on the dining room table of their home nearly twenty-four years ago to the huge foundation today sending out many millions of copies of gospel literature to all continents of the globe.

The new building is set in the middle of a ten-acre "campus," on edge of Wheaton at 1825 College Avenue.

Scripture Press is a leading independent publisher of Sunday School and Vacation Bible School materials. More than 59 denominations and other Protestant groups are now using Scripture Press materials. These include such things as suede-graphs which depict Bible stories, gospel-graphs to clinch lesson truths, and mission-graphs to graphically present the challenge of foreign areas and encourage Sunday School pupils to appreciate the opportunities of service. Some of these materials are being printed in several foreign languages. Scripture Press has pioneered in the development of these publications and has constantly added new innovations and teaching techniques to their large variety of Sunday School quarterlies, manuals, workbooks and Sunday School papers for all ages. They prefer to call their publications "The All-Bible Materials," a slogan which has been carried through the years because the conviction of the founders that they were called into existence by the need for more Bible in the Sunday Schools of America. Another one of their favorite sayings is, "Serving the Sunday Schools of America is the only reason for our existence." The Scripture Press family believes that this huge new building they can call their own has been made possible by the growing confidence of church and Sunday School leaders in the many publications they offer.

## "The Sword" in Portugal

Readers should remember to pray for THE SWORD OF THE LORD in its Portuguese edition, published in Lisbon, Portugal, by Missionary Manuel S. Matthews, and the Japanese edition published in Tokyo by the Word of Life Press, under the supervision of Missionaries Fred Jarvis and Kenny Joseph.

Here is a report from the Portuguese SWORD OF THE LORD to encourage the hearts of our readers:

### "231,000 Sermons"

By Missionary Manuel S. Matthews,  
The European Evangelistic Crusade, Inc.,  
Lisbon, Portugal

"Fantastic, isn't it? That is how many sermons we have preached through the *Espada do Senhor*. During the seven months, May to November, we have printed these sermons plus sermonets and other articles. We printed 16,500 papers with 14 sermons, giving us the total of 231,000 sermons. We are sure that you who have prayed and given to this work would like to know what kind of sermons and other material has gone out in the *Espada do Senhor*. Here is the list of sermons, articles, and preachers.

### "Sermons for the Unserved"

*The Value of a Soul*, Dr. Billy Graham.  
*The Penitent Thief*, D. L. Moody.  
*Come, All Is Ready*, Charles H. Spurgeon.  
*King of Terrors and the King of Kings*, Dr. Arthur Petrie.  
*What Is a Christian?* Dr. Bob Jones, Sr.  
*The Only Way*, Dr. Oswald Smith.  
*Almost Persuaded*, Dr. John R. Rice.

### "Sermons for the Saved"

*He Who Winneth Souls Is Wise*, Dr. John R. Rice.  
*The Verbal Inspiration of the Bible*, Dr. John R. Rice.  
*The Soul-Winner's Fire*, Dr.

John R. Rice.

*The Seventh-Day Adventist and the Atonement*, William Easton.  
*The Jehovah's Witnesses*, Moody Monthly.

*The Sin of Omission*, Dr. Billy Graham.

*The Big Head*, Dr. Bob Jones, Sr.

### "Short Articles for the Saved"

*How to Control a Bad Temper*, Dr. John R. Rice.

*The Victorious Christian Life*, Dr. Billy Graham.

*Finishing Our Task*, A. B. Simpson.

*Satan and the Bible*, Dr. Arthur Petrie.

*Continue*, Dr. Arthur Petrie.  
*The Power of Little Things*, The Indian Witness.

# Dr. Bob Jones SAYS:



I wish we could quote from all the letters that we get from former students, but we cannot possibly do this. I, however, do like to pass on from time to time to you friends certain statements. I quote from a letter received just before Christmas: "I can't praise God enough for the practical way that Christianity is taught and lived daily at Bob Jones University. The high Christian standards that are taught and lived there have shaped my life. I am teaching third grade in a public school. What a responsibility is mine to shape these young lives and to lead them to Christ. Words can't express my deep gratitude to the University for the uncompromising stand and the practical teachings that really

work."

You Christian people who pray for us and who turn the right kind of students to Bob Jones University and who invest some of the Lord's money in the work of the institution have a part in all the work that God has helped Bob Jones University to do in sending to many parts of the world faithful graduates. Some of them are preachers, some school teachers, some business people, some housewives and mothers, and some are in other walks of life. Won't you please let us hear from you, and may the Lord bless you.

BOB JONES, FOUNDER  
BOB JONES UNIVERSITY  
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(Advertisement)

## HOW TO STUDY YOUR BIBLE

By Dr. H. A. Ironside

From the time I was converted as a boy of fourteen, the Bible was to me the most interesting book in the world, and though forty years have gone by since I first knew my sins forgiven, no other book has ever displaced it in my affections. Because of this, I am really surprised when young Christians tell me that they are not particularly interested in the study of the Word of God. I wonder why. Is it because after all one is really never born again and therefore has no appetite for spiritual things? Or is it because the Bible has never been approach-

Seven articles; one each month on *Love, Courtship, and Marriage*, Dr. William Orr.

### "Short Articles for the Unserved"

*What Will You Do With Jesus?* Dr. Bob Jones, Sr.  
*Our Incomparable Christ*, Billy Sunday.

### "Questions and Answers"

From THE SWORD OF THE LORD, Dr. John R. Rice.

From *Prophecy Monthly*.

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ed from exactly the right standpoint? Let me suggest a few ways to study the Bible that may prove helpful if followed out.

1. **Read the Bible consecutively.** Become thoroughly familiar with the history and arrangement of the Book. Don't dip into it in a mere haphazard way, but if you have never done so before, begin with Genesis and read right on through. You will find it a marvellous unfolding of God's ways with men. Then as you read each chapter, ask God by His Holy Spirit to open it up to you. There are several questions you might put to each and then find the answer in the Word, as for instance:
  - a. Is there anything about Christ in this chapter?
  - b. Is there any picture of redemption presented here?
  - c. Is there anything special for me to follow or any commandment for me to obey?

2. After you have read your Bible through, study it topically. Take the great outstanding themes of Holy Scripture and with the aid of a concordance, follow them through the Word. See what God Himself has to say about Creation, Sin, Redemption, the New Birth, Faith, Repentance, Justification, Sanctification, the Work of the Holy Spirit, the Priesthood of Christ, His Second Coming, the Judgments and kindred topics. If you have never read Dr. C. I. Scofield's little hand book, *Rightly Dividing the Word of Truth*, I would urge you to read this with your open Bible before you and look up every reference.
3. Study your Bible biographically.

(Continued on page 4)

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## Ultradispensationalism Again

The editor had an article in THE SWORD OF THE LORD recently on "A Bible Answer to the Ultradispensational Heresy." In that article the editor said, "The hyperdispensationalists, or ultradispensationalists, say that a new dispensation began at Acts 28:28. Before that time, they say, the Scriptures were given to the Jews, and the church as the body of Christ was not revealed. They say that the teaching of the Gospels, particularly the Sermon on the Mount, was for Jews and not Gentiles. They say that the Gospel of grace taught by Paul in his epistles, written after his Roman imprisonment, is different from the Gospel preached by the apostles in the book of Acts and the Gospel preached by John the Baptist and Jesus. They make a distinction between the 'kingdom gospel,' so called, and 'Paul's gospel.'"

"Ultradispensationalism, which teaches that a large part of the New Testament is for Jews only and is not applicable to Gentile Christians in the present day, is a modernism or heresy developed somewhat by Bullinger in England, by O'Hair in Chicago, and others. Generally it is promoted by men without adequate theological training. They have done much to split churches, to arouse enmity between Christians, and to discredit much of the Bible of present use. They say, generally, that baptism has been done away with. Some say that the Lord's Prayer is not for this age, some fervently deny that the Great Commission is for us, and some have repudiated even the Lord's Supper as being of law instead of grace."

Brother Charles F. Baker, president of Milwaukee Bible College, an associate of Mr. O'Hair and Mr. Stam, says that these brethren do not go as far as indicated here in our discussion of ultradispensationalism. He says, "Your charges that we teach that a new dispensation begins at Acts 28, and that the church as the body of Christ was not revealed before that time are false."

He says that while the group he represents believes that baptism is done away with, believes that baptism was required for salvation with the Jews and not for us today, and otherwise in his book bears out largely what I said about ultradispensationalists, that he did not go as far as Bullinger of England, and opposes the extreme position of these. These brethren say they believe in the Lord's Supper, though they do not believe in baptism.

While differing with our brethren, and believing that their teaching has been the sad cause of division and misunderstanding and has done much harm, we do not want to misrepresent their posi-

tion and gladly make this statement in accordance with the suggestion of Brother Baker.



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## Jungle Doctor Operates

(Continued from page 1)

mean all that." Mgulu looked pathetically at us; his big brown eyes fearful.

"Bwana, Bwana," came a voice from outside. "Bwana, nguhuka sukari."

I smiled up at Jonathan. "This will help," I said softly, in English.

"Bwana, nguhuka sukari" (Sir, I want sugar), came the insistent voice, and a small figure appeared in the doorway, with one arm encased in plaster of Paris, and a rakish-looking eyeshade on the side of his curly head.

"Hullo," I said, "what do you want?" "Sukari" (sugar), he smiled. "Listen, Majilanga, first I want you to tell the Mwalimu (teacher) the story of your arm. If you do it well, your wages will be a lump of sukari guru" (brown sugar).

The small boy walked over to Jonathan, and displayed with pride his plaster-covered arm. "It's the Bwana's work," he laughed. "I fell down, and yah! didn't it hurt! The bones were broken. The muganga (witch doctor) was unable to stop the pain."

"The old witch burnt the little chap's forearm with a glowing stick," said I, interrupting the narration. Jonathan nodded. He well knew the wiles and wickedness of the witch doctor.

The small boy continued: "But the Bwana fixed it up. His medicine stopped the pain, and his strong white earth stops the bone from moving." He waved his arm in the air to demonstrate.

Little Mgulu was laughing, his fears forgotten. "Come here, children," I said. "Give me your hands."

Majilanga pushed his fat little palm in front of me. It was pinkish white. I took up my pen and wrote on it "sukari."

The back of Mgulu's hand was coal black, but his palm was white, with a pallor that I well knew meant chronic disease. Shyly he presented it for me to write on. Once again the magic word "sukari" was written, and the two little fellows trotted off hand in hand to find Sechelela, the old African matron.

Outpatients finished, I went across to the office. I noted Mgulu's particulars in the Admission Book, and wrote down the symptoms and signs of his trouble. Daudi, my African assistant, read them as I wrote.

"What is his sickness, Bwana, and what will be the outlook?" he asked.

"I'm afraid it's tuberculosis, Daudi, and it will be a fight to save him. We'll use all our weapons—sunbaths, operations, medicines, injections, everything."

He shook his head.

"Kah, Bwana, those tuberculosis dudus are worse than lions. They have small but very dangerous teeth. How will you start the treatment?"

As Daudi asked this question, we were walking towards the

ward. The lad's father came up, so I put all my facts before him. "It will mean removing one of those swollen glands, Jonathan, and getting it examined under a microscope. Then we'll give all sorts of medicines and make him strong."

"Is it very serious, Bwana?" "Well, yes, but actually I feel that if Almighty God takes a hand, he will get really better."

"Well, Bwana, we have every right to ask God's help. We've both given our lives to Him and are obeying His commands."

"Truly, Jonathan, and here is our chance to prove God's help." We paused under a pomegranate tree and asked our Heavenly Father to bless the medicines, to guide my judgment, and to heal little Mgulu. As we gripped hands, the little fellows ran up, their faces covered with the remnants of their feast.

"Uze, Baba, ulanje nyumba ya Wadodo" (Come father, and see the children's ward), said Mgulu.

We peered through the door into a cheerful room with eight cots in it. They were painted bright green and had colorful patchwork quilts spread over them.

"This, Mgulu," said his newfound friend, "is my cot. It's the best in the ward."

In one corner was a baby girl propped up on pillows. An African nurse was feeding her with a spoon.

"Pneumonia," I explained; "she's nearly better now."

In the next bed was a wretched-looking child, so utterly thin that one would have thought him incapable of living.

"Kah, Bwana," said my companion; "you'll lose him."

"No fear. We'll have him as fat as a cook boy in a few months."

"Bwana, what does it cost?"

"We charge ten cents (one English penny) a day, Jonathan, but these cots have been given, or, rather, some of them have, by people in my own country. They gave them in memory of someone they loved who had passed on, because they felt that the best way to keep their memory alive was to help us save lives in these cots."

"What do they pay, Bwana?" "Five pounds a year, in English money, Jonathan, and more often than not it means a very real sacrifice."

"But, Bwana, it's worth it to save three children's lives."

"Three! Why, it's nearer a dozen. Once we saved six lives in one month in that cot over there by the window. That one was given by a mother whose five-year-old son died from pneumonia, and in it we've avenged his death twenty times."

There was a splashing noise going on in the bathroom, followed by laughter. The ward nurse, armed with a watering can, was vigorously dealing with young Mgulu, while Majilanga gave instructions about keeping soap out of his eyes.

I wrote the treatment in the Ward Book, and left the tall African teacher to say "good-by" to his small son.

A week later, the boy came to my office:

"Bwana, am I better yet?"

"Off with your pyjamas, Mgulu," I ordered, "and jump on those scales, and we'll see."

"Fifty two pounds, Bwana," he answered.

"Mmmm, you've put on just

half a pound. You've got to put on fourteen pounds, Mgulu. It'll take time, months perhaps."

He hung his head and put his hand in mine.

"Bwana, I have sadness, because I cannot greet my mother and my father, who are far away. Majilanga goes home tomorrow, and . . ."

I could see the tears were near, so I said:

"Look here, Mgulu, you've learnt to read, haven't you?"

"Yes, Bwana, at the C. M. S. School at Dodoma."

"Well, I want to give you a job. You'll be one of the staff, and your job is to read to the children here and interest them, to tell them the stories you know about Jesus. I'll give you a cent a day (there are 100 cents in a shilling), and you'll be paid when everyone else is, on the last day of the month."

"Kumbe, Bwana, that's fine." His little face beamed.

Then came the day when I took him aside and said, gently:

"Listen, old chap, today I'm going to operate on your neck."

He gripped the side of the table and said, "Yes, Bwana."

"It's only a little job, but it may hurt a bit."

He nodded bravely, but his eyes told another tale, for a big tear rolled down his face.

An hour before the time I had planned to operate, I selected seven variously colored jelly beans from a bottle, and a little yellow capsule that looked a first cousin of the sweets. I gave him a blue jelly bean. He bit it with glee. Then I produced the capsule.

"Swallow this, and the other six are yours."

With a delighted grin, he took the pill, which contained a very strong sedative. Suddenly we heard the sound of a lorry. Mgulu listened, pill in one hand and a glass of water poised in the other. The capsule disappeared upon its mission, and the little chap looked up at me.

"Perhaps it's my father, Bwana."

We looked through the window, and there, crouched in the back of the Indian trader's swaying vehicle, we saw Jonathan.

The little fellow's delight at seeing his father was most touching. They talked for a while till the drug made Mgulu drowsy. Then Jonathan took him on his knee, and, when he was asleep, carried him to the theater, where, under a local anæsthetic, I removed a gland. It was the size of a pigeon's egg. The little lad opened his eyes half-way through, but didn't let out a whimper.

"Yah!" whispered the father. "Yahi simba mbeka" (He's as brave as a lion).

The scar healed, but my operation was not so much for cure as for diagnosis. Soon the gland was on its 400-mile journey to the laboratory on the East African Coast, and, at long last, the result came back. It read, "Gland typical of tuberculosis."

Week after week went by. It was a solemn ritual each Saturday morning for Mgulu to be weighed. We kept a card, and drew a graph of happenings. If his weight went up, then a red line moved upwards on the card. If there were a blue line going downwards, there were tears and great efforts with the cod-liver oil bottle.

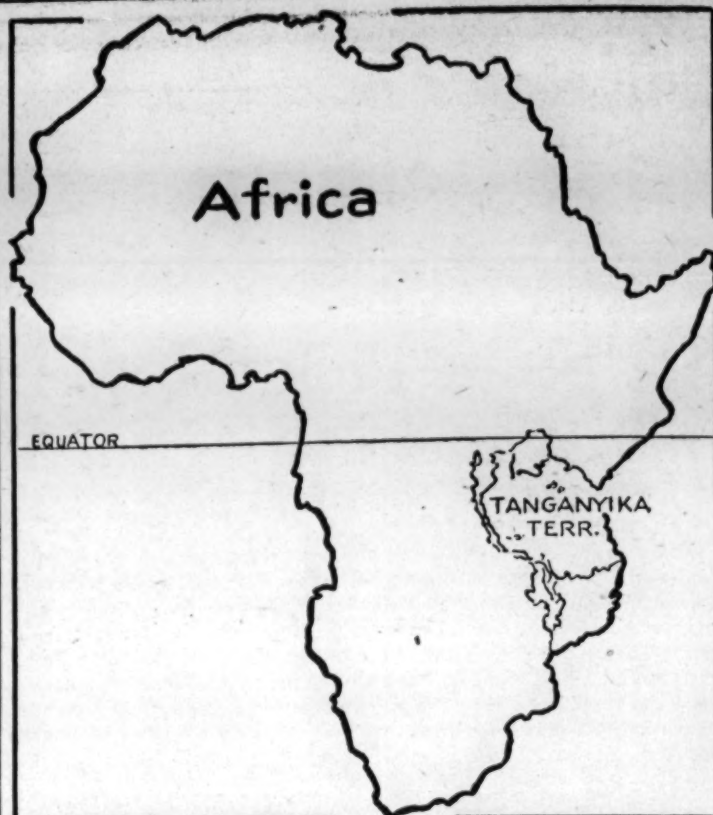
In the laddie's general health, there was a distinct upward trend, but the great swelling of his neck worried him, and he longed for rapid results. One day, after the usual weighings, he said:

"Bwana, will I never get better? Will my neck never become small again?"

I looked up from the card. The red pencil had moved up to 57 pounds. "When that red line reaches 60 pounds, I will make your neck well with an operation."

(Reprinted by permission of the author from the book, JUNGLE DOCTOR OPERATES, published in the U.S. by Wm. B. Eerdmans Publishing Co. Price \$1.50, plus 15c postage and handling. Order from Sword of the Lord, 214 West Wesley St., Wheaton, Illinois.)

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Pictured above is the dark continent, Africa. Note in East Africa, bordering the Indian Ocean, the large Tanganyika Territory. Here the Church Missionary Society of Australia, supported principally by Anglicans, sent the medical missionary, Paul White. He preached the true Gospel of salvation by faith in Christ, and made the Gospel real with healing ministry. Do not miss the true stories from medical missions in the articles, JUNGLE DOCTOR OPERATES, coming weekly in THE SWORD OF THE LORD.

## How to Study Your Bible

(Continued from page 3)

Read the life stories of the men and women whose names are household words in every Christian home. Some of these people were relatively good, some were very evil. But all were sinners and needed a Saviour. In many of them the Grace of God shines out in a wonderful way, and they become examples for us as we seek to tread the path of faith. In others, it is rather their wilfulness and rebellion against God that is emphasized, and this is in order that we may take warning by their failures and not walk as they walked, thus incurring the wrath of God.

4. Study your Bible looking for the great texts that you can use in helping other people who may be in difficulty or perplexity about their souls. As you do this, it may be well to have a colored pencil or a fine pen handy so that you can mark the particular passages that appeal to you. In this way, they become yours in a special sense.

I can't give further suggestions within the limits of this article, but I can promise you that if you will follow out all the hints given here, your Bible will become a new book to you, and you will never complain that it is dull and uninteresting.

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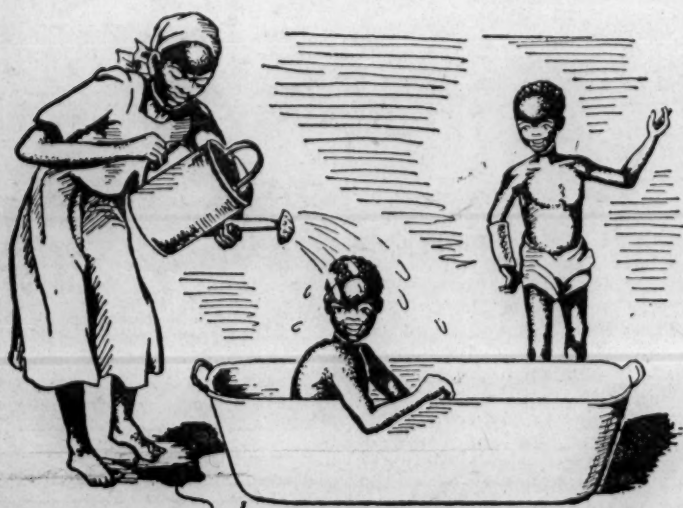
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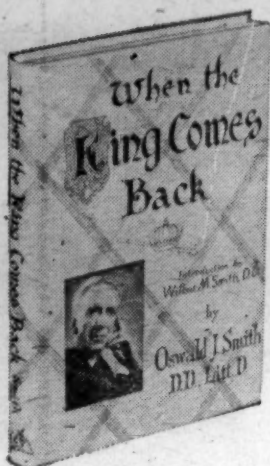
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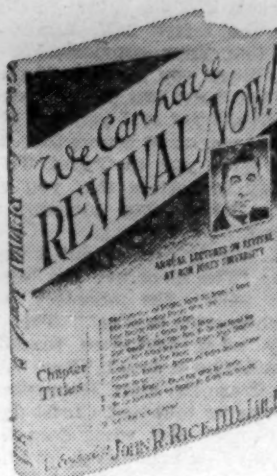
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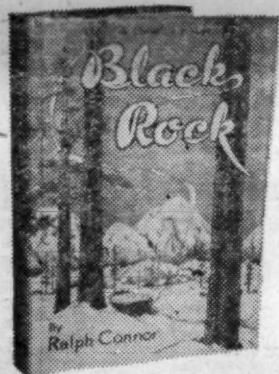
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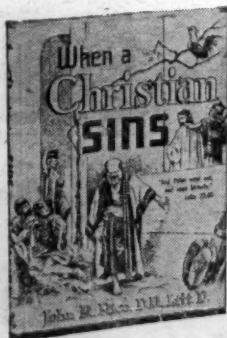
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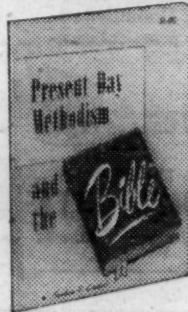
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## Twenty Questions

(Continued from page 1)

nor prayers,  
But the blood that atones for  
the soul;  
On Him then who shed it thou  
mayest at once  
Thy weight of iniquities roll.

### 2. "I Do Not Feel Fit for God; I Am so Unworthy, I Fear He Will Not Take Me in"

What a wretched condition would be yours if you imagined you were fit, in yourself, for Heaven, or that you were worthy of such love as God has shown! It is because of your lack of fitness that Christ died to redeem you. It is because you are worthy only of eternal judgment that He "who knew no sin" was made sin for you, that you might become the righteousness of God in Him. If you had any fitness of your own, you would not need a Saviour.

When the Roman centurion sought the healing power of Jesus for his servant, he sent the Jewish elders to the Lord to intercede for him. They said, "He is worthy that thou shouldst do this for him; for he loveth our nation, and himself built us a synagogue." But when the centurion faced the Lord, he exclaimed, "I am not worthy that thou shouldst come under my roof."

They said, "He is worthy"; he declared, "I am not worthy," and this moved the heart of Jesus, so that He exclaimed, "I have not found so great faith, no, not in Israel."

So long as a man considers himself worthy there is no salvation for him; but when, in repentance, he owns his unworthiness, there is immediate deliverance for him through faith in the Lord Jesus Christ. Without repentance the sinner is unable to believe unto salvation.

Let not conscience make you  
linger,  
Nor of fitness, fondly dream;  
All the fitness He requireth,  
Is to feel your need of Him.

### 3. "I Am Afraid I Am Too Great a Sinner Ever to Be Saved"

But Christ came not to call the righteous, but sinners to repentance. He did not die for good people, and in truth there are no intrinsically good people in the world. "There is none that doeth good, no, not one." But if any imagine they are good in themselves, there is no salvation for them. "They that are whole need not a physician, but they that are sick." Sin is like a dire disease that fastens upon the whole being, but Jesus is the great Physician who cures the worst of cases. None can be too vile, or too sinful, or too wicked for Him. His skill is unlimited. He delights to show great grace to great sinners. Saul of Tarsus was the chief of sinners, but he was saved in that moment when he trusted the Lord Jesus.

The greater your sinfulness, the more you need the Saviour; and the worse your condition, the more proof you have that you are the one for whom He died. God laid all our sins upon His Son when He hung on that cross of Calvary. He suffered for them all. Not one of your sins was overlooked. There is such infinite value in His propitiatory work that grace can now be extended to the vilest sinner on the face of the earth, if he will but receive the Lord Jesus by faith as his personal Saviour.

My sin—oh, the bliss of this  
glorious thought—  
My sin—not in part but the  
whole,  
Is nailed to His cross and I bear  
it no more,  
Praise the Lord, praise the Lord,  
oh, my soul!

### 4. "But What If I Am Not One of the Elect?"

You can readily settle that yourself. Without attempting to delve into the mysteries of the divine decrees and the divine foreknowledge, it is enough to say that all who come to God through His Son are elect. Our Lord makes this very plain in John 6:37. He says, "All that the Father giveth me shall come to me; and him that

cometh to me I will in no wise cast out." Now do not linger too long on the first half of the verse. Be clear about the latter half, for it is there that your responsibility is found. Have you come to Jesus? If so, you have His pledged word that He will not cast you out. The fact that you come proves that the Father gave you to Christ. Thus you may be certain that you belong to the glorious company of the elect.

D. L. Moody used to put it very simply: "The elect are the 'who-soever wills'; the nonelect are the 'who-soever won'ts.'" This is exactly what Scripture teaches. The invitation is to all. Those who accept it are the elect. Remember, we are never told that Christ died for the elect. But what does the Word say? "Christ died for the ungodly." Are you ungodly? Then He died for you. Put in your claim and enter into peace.

Meditate on the Holy Spirit's declaration through the Apostle Paul:

"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."

Nowhere are we told that Christ came to save the elect. The term "sinners" is all-embracing, for "all have sinned, and come short of the glory of God." Are you sure you are a sinner? Then you may be certain there is salvation for you. Do not exercise yourself in matters too high for you. Just be simple enough to take God at His Word.

Sinners Jesus will receive:

Sound the word of grace to all  
Who the heavenly pathway leave,  
All who linger, all who fall.  
Sing it o'er and o'er again:  
Christ receiveth sinful men.

### 5. "Sometimes I Am Afraid That I Am Predestinated to Be Damned; if so, I Can Do Nothing to Alter My Terrible Case"

No one was ever predestinated to be damned. Predestination is a precious truth of inestimable value and comfort, when rightly understood. Will you not turn to your Bible and read for yourself in the only two chapters in which this word "predestinate" or "predestinated" is found? The first is Romans 8:29, 30—"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."

The other chapter is Ephesians 1. In verse 5 we read:

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will."

And in verse 11, it says:

"Being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

You will note that there is no reference in these four verses to either Heaven or Hell, but to Christlikeness eventually. Nowhere are we told in Scripture that God predestinated one man to be saved and another to be lost. Men are to be saved or lost eternally because of their attitude toward the Lord Jesus Christ. "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). Predestination means that some day all the redeemed shall become just like the Lord Jesus! Is not this pre-

(Continued on page 7)

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## Twenty Questions

(Continued from page 6)

cious? Do not try to make a bugaboo out of that which was intended to give joy and comfort to those who trust in the Saviour. Trust Him for yourself, and you will know that God has predestinated you to be fully conformed to the image of His Son.

And is it so, I shall be like Thy Son,  
Is this the grace which He for me has won?  
Father of glory, thought beyond all thought,  
In glory to His own blest likeness brought.

### 6. "I Am Trying to Believe, But I Have No Assurance of Salvation"

Trying to believe whom? Would you dare speak of trying to believe that one who cannot lie? Is not this to insult God to His face? Suppose a dear friend of yours related a strange story which he declared to be a fact, would you say to him, "I will try to believe you." Would not this be tantamount to declaring that you did not believe him at all? Do not then, I beg of you, talk of trying to believe when God has given His own testimony concerning His Son, and promised to give eternal life to all who trust Him.

You either do believe Him, or you do not. If you do not believe Him you practically make Him a liar. If you have been doing this heretofore, will you not go to Him at once and confess this great wickedness of which you have been guilty, and tell Him you will henceforth rest in simple faith upon His Word? It is not a question of feeling or emotion, but of "believing God and asking no questions," as that little boy put it, when asked "What is faith?"

I do believe, I now believe,  
That Jesus died for me,  
That on the cross He shed His blood  
From sin to set me free.

### 7. "But Must I Not Feel Different?"

It is a remarkable fact that the word "feel" is only found once in the New Testament, and that is in Paul's sermon to the Athenians, where he rebukes them for imagining the Godhead to be like unto silver and gold, and shows that the true God is the Creator of all things, "And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring" (Acts 17:26-28). Now you find the word "feel" right in the very midst of this passage, but it has nothing to do with the Gospel, but rather with the heathen groping in the dark, 'if haply they might feel after God.' You are not in their ignorant condition. You have heard the Gospel. You know of the one living and true God. You are not told to feel anything, but to believe His record.

Then it may interest you to know that the word "feeling" is only found twice in the New Testament, and never has anything to do with the message of salvation. In Ephesians 4:19 the Spirit of God describes the state of certain unbelieving Gentiles in these words:

"Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness."

This is what continual indulgence in sin does for people. They become insensate—"past feeling," and so conscience ceases to register, as they plunge into one excess and enormity after another.

The only other place where we read of "feeling" is in a very different connection. In Hebrews 4:15, our blessed Lord Himself is brought before us in a very precious verse:

"For we have not an high priest which cannot be touched with the

feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

Nowhere else do we read of feeling in all the New Testament! But oh, how many times we read of believing, of faith, of trust, of confidence! Yes, these are the words for us. Ignore your feelings altogether, and tell the Lord Jesus now that you will trust Him and confess Him before men.

Jesus, I will trust Thee,  
Trust Thee with my soul;  
Weary, worn and helpless,  
Thou canst make me whole.  
There is none in Heaven,  
Nor on earth like Thee;  
Thou hast died for sinners,  
Therefore, Lord, for me.

### 8. "I Can See That God Has Done His Part in the Work of My Salvation, but Must I Not Do My Part if I Would Avail Myself of What He Has Done?"

Have you ever heard the story of the colored man who was wonderfully saved and arose in a classmeeting to testify to his newfound joy? His heart was filled with Christ and his lips spoke of Him and of Him only, as his Redeemer and Lord. The classleader was a legalist and said when the other had finished, "Our brother has told us what the Lord did for Him, but he has forgotten to tell us what he did in order to be saved. God does His part when we do ours. Brother, did you not do your part before God saved you?" The colored man was on his feet in a moment and exclaimed, "I shore did do my part. I took to runnin' away from God as fast as my sins could carry me. That was my part. And God took after me till He run me down. That was His part."

Yes, you and I have all done our part, and a dreadfully sad part it was. We did all the sinning and He must do all the saving. After we are saved we can labor night and day to show our gratitude to Him for what His grace has wrought.

I am not told to labor  
To put away my sin;  
So foolish, weak and helpless,  
I never could begin.  
But, blessed truth, I know it,  
Though ruined by the fall,  
Christ for my sin has suffered,  
Yes, Christ has done it all.

### 9. "It Is Not Exactly That I Do Not Trust God, but I Cannot Be Sure of Myself; I Am Afraid Even My Faith Is Unreal"

Faith is not the Saviour: Christ is. He is the unchanging one—"Jesus Christ, the same yesterday, and today, and for ever." Faith is just the hand that lays hold of Him. You are not asked to trust yourself. The less confidence you have in yourself the better. Put all your confidence in the Lord Jesus. He is not unreal, and if your faith is centered in Him all will be well for time and eternity.

Jesus, I rest in Thee,  
In Thee myself I hide;  
Laden with sin and misery,  
Where can I rest beside?  
'Tis on Thy meek and lowly breast  
My burdened soul doth find its rest.

### 10. "But the Bible Says Faith Is the Gift of God and That All Men Have Not Faith; Perhaps It Is Not the Will of God to Give Me Saving Faith"

Faith is the gift of God in this sense, that only through His Word is it received. "Faith cometh by hearing, and hearing by the word of God." All men may have faith if they will; but alas, many refuse to hear the Word of God, so they are left in their unbelief. The Holy Spirit presents the Word, but one may resist His gracious influence. On the other hand, one may listen to the Word and believe it. That is faith. It is God's gift, it is true, because given through His Word.

Not all the blood of beasts  
On Jewish altars slain,  
(Continued on page 8)



## Twenty Questions

(Continued from page 7)

Could give the guilty conscience  
peace,  
Or wash away the stain.

But Christ, the heav'nly Lamb,  
Takes all our guilt away;  
A sacrifice of nobler name  
And richer blood than they.

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My faith would lay her hand  
On that dear head of Thine,  
While like a penitent I stand,  
And there confess my sin.

Believing, I rejoice  
To see the curse remove,  
And bless the Lamb with cheerful  
voice,  
And sing redeeming love.

—ISAAC WATTS

### 11. "What Troubles Me Is That I Am Not Sure I Have Accepted Christ"

To accept Christ is to receive  
Him by faith as your Lord and  
Saviour. But, strictly speaking,  
the great thing to see is that God  
has accepted Christ. He took our  
sins upon Him, died to make propi-  
tiation for them. But God has  
raised Him from the dead and  
taken Him up to Glory. He has  
accepted Him in token of His per-  
fect satisfaction in His work. Be-

lieving this, the soul enters into  
peace. I simply rest in God's  
thoughts about His Son.

Peace with God is Christ in glory,  
God is light and God is love;  
Jesus died to tell the story,  
Foes to bring to God above.

### 12. "Sometimes I Believe I Have Trusted Jesus and Am Justified Before God, but I Cannot Forget My Sins; They Come Before Me Night and Day. Surely, if I Were Really For- given I Could Forget the Past"

Ah, dear troubled one, the closer  
you get to Christ, and the more  
deeply you repent of your sins,  
the more you will abhor yourself  
for ever committing them. But let  
your comfort be in this blessed  
thought—God has forgotten them!  
He says, "Their sins and iniquities  
will I remember no more." So  
when they come before your mind  
to trouble and distress you, just  
rest in the fact that God has for-  
gotten them, and will never bring  
them up again. Christ has settled  
for all of those sins. Believe it and  
be at peace.

Settled forever, sin's tremendous  
claim,  
Glory to Jesus, blessed be His  
name;  
No part way measures doth His  
grace provide,  
Finished the work, when Christ  
the Saviour died.

### 13. "I Often Come to the Point of Deciding for Christ, Then I Draw Back Because I Am Afraid I Cannot Hold Out"

If it were a matter of your own  
ability to hold out, you might  
well fear. You have no power in  
yourself that will enable you to  
hold out. But the moment you fully  
trust the Lord Jesus you are  
born again. Then the Holy Spirit  
comes in to dwell in your heart  
and to be the power of the new  
life. He will enable you to resist  
temptation and to live to the glory  
of God. "It is God which worketh  
in you both to will and to do of  
his good pleasure." Do not count  
on self at all. Let Him have His  
way. He will lead you on in tri-  
umph as you surrender to Him.

Safe in the Lord, without a doubt,  
By virtue of the blood:  
For nothing can destroy the life  
That's hid with Christ in God!

### 14. "But Must I Not Hold on to the End if I Would Be Saved at Last?"

May I, without irreverence, ven-  
ture to recast a Bible story? If  
the account of Noah and the flood  
went something like this, what  
would you think of it? Suppose  
that after the ark was completed  
God said unto Noah, "Now, get  
eight great spikes of iron and  
drive them into the side of the  
ark." And Noah procured the  
spikes and did as he was bidden.  
Then the word came unto him,  
"Come thou and all thy house and  
hang on to these spikes." And  
Noah and his wife, and the three  
sons and their wives, each laid  
hold of a spike. And the rains de-  
scended and the flood came, and  
as the ark was borne up on the  
waters their muscles were strained  
to the utmost as they clung to the  
spikes. Imagine God saying to  
them, "If you hang on till the  
deluge is over you will be saved!"  
Can you even think of such a thing  
as any one of them going safely  
through?

But oh, how different the simple  
Bible story. "And the Lord said  
unto Noah, Come thou and all  
thy house into the ark." Ah, that  
is a very different thing to hold-  
ing on! Inside the ark they were  
safe as long as the ark endured  
the storm. And every believer is in  
Christ and is as safe as God can  
make him. Look away then from  
all self-effort and trust Him alone.  
Rest in the Ark and rejoice in  
God's great salvation.

And be sure to remember that  
it is Christ who holds you, not  
you who hold Him. He has said,  
"I will never leave thee, nor for-  
sake thee." "For if, when we were  
enemies, we were reconciled to  
God by the death of his Son,  
much more, being reconciled, we  
shall be saved by his life" (Rom.  
5:10). He who died for you, now

lives at God's right hand to keep  
you, and the Father sees you in  
Him. "He hath made us accepted  
in the beloved." Could anything be  
more sure?

The work which His goodness be-  
gan,  
The arm of His strength will  
complete;  
His promise is Yea and Amen,  
And never was forfeited yet.

### 15. "Must I Not Strive, if I Would Enter in at the Strait Gate? It Seems to Me Just Believing Is too Easy a Way"

Our Lord's words may well give  
us pause. They were never intend-  
ed, however, to make us feel that  
a hard struggle was necessary in  
order to be saved. But He would  
have us understand that no one  
will ever be saved who is not in  
earnest. The great majority of peo-  
ple drift aimlessly and carelessly  
on, passing heedlessly by the gate  
to life, intent only on gratifying  
their carnal and worldly desires.  
He who would be saved must  
arouse himself to the supreme  
importance of spiritual things. He  
must put first things first. In this  
sense he strives to enter in at the  
strait gate.

He will be like Bunyan's Pil-  
grim who, when awakened to his  
danger and realizing the dreadful  
burden of sin, refused to heed the  
pleadings of his old companions,  
and putting his fingers in his ears,  
cried, "Life, life, eternal life!" as  
he fled from the City of Destruction.  
You, too, must determine  
that nothing shall be allowed to  
interfere with the settlement of  
the great matter of the salvation  
of your soul.

But you do not have to strive  
with God to save you. He is wait-  
ing to do that very thing. Yea, and  
He will do it for you the moment  
you cease from all self-effort and  
put your trust in Christ. To strive  
to enter in is to be determined  
that nothing shall keep you from  
accepting the gracious invitation  
of the Lord Jesus, who bids you  
come to Him in all your need  
and guilt, that He may fit you  
for Heaven's glory by cleansing  
you from every stain. Do not on  
any account be turned away from  
this, but brushing every barrier  
aside, yield your heart to the  
Saviour now.

He tells me words whereby I'm  
saved,  
He points to something done,  
Accomplished on Mount Calvary  
By His beloved Son;  
In which no works of mine have  
place,  
Else grace with works were no  
more grace.

### 16. "Do I Not Have to Wait God's Time? I Can Do Noth- ing About It Until He Is Ready to Save Me"

But God's time is now. He plain-  
ly tells us, "Behold, now is the  
accepted time; behold, now is the  
day of salvation." You need not  
wait another moment. He will  
never be any more ready to save  
you than He is at the very instant  
you are reading these words, and  
you will never be more fit to come  
to Him than at this very moment.  
Every day you wait you are add-  
ing to the terrible list of your sins.  
Every hour you continue to reject  
Him you are increasing your guilt  
by refusing to receive His blessed  
Son. Every moment you stay away  
from Him you are sinning against  
His love. Why not close up the  
present evil record by prostrating  
yourself before Him now, and  
owning your need, accept the gift  
of God, which is eternal life?

I was waiting once for pardon,  
I was hoping to be saved;  
Waiting, though my heart would  
harden,  
Hoping danger might be braved.  
Till by God's own truth confound-  
ed,  
I, a sinner, stood confessed;  
Richly then His grace abounded,  
Jesus gave me perfect rest.

### 17. "I Really Want to Come to Jesus, but I Do Not Seem to Know How to Do so"

It is strange how we stumble  
over the very simplicity of the gos-  
pel invitation. Christ Jesus is a  
living, loving, divinely human per-  
sonality—as truly as when He was  
here on earth. It is He Himself

who bids us come. Do you know  
what it is to stay away? Then  
surely you need have no difficulty  
in doing the very opposite! Lift  
your heart to Him in prayer. Tell  
Him that you are the sinner for  
whom He died, and that now you  
accept His gracious invitation to  
"Come, for all things are now  
ready." Then believe that He re-  
ceives you, for He said He would  
and He always keeps His Word.

You may have heard the story  
of Charlotte Elliot, the hymnwrit-  
er. As a young woman she was  
troubled and anxious about her  
soul, but very reticent when it  
came to seeking help from others.  
But a French pastor, who was  
visiting her father, put the ques-  
tion directly to her, "Have you  
come to Jesus?"

She replied, "I want to come,  
but I do not know how."

He simply answered, "Come just  
as you are."

She fled to her room in tears  
and later emerged a saved soul.  
She wrote the well-known lines  
quoted below as the expression of  
her own coming. Will you not  
make them yours?

Just as I am, without one plea,  
But that Thy blood was shed for  
me,  
And that Thou bidd'st me come  
to Thee,  
O Lamb of God, I come, I come!

Just as I am, Thy love unknown  
Hath broken ev'ry barrier down;  
Now to be Thine, yea, Thine alone,  
O Lamb of God, I come, I come!

### 18. "Must I Not Pray Through Until I Get the Witness That I Am Saved?"

Nowhere in the Bible are peo-  
ple told they must pray to be  
saved. It is true that the natural ex-  
pression of an awakened and an-  
xious soul is prayer. But there is  
no such thing in Scripture as  
"praying through" in order to be  
saved. What is required is that the  
convicted sinner believe the Gos-  
pel. Suppose you went home tired  
and hungry, and said to your  
wife, "Will you please let me  
have supper as early as possible?"  
She complies at once and sets the  
table, calling you to come and  
partake of what she has provided.  
Instead of doing so, you plead long  
and earnestly, literally begging for  
food. What would she think of  
you?

And what does God think when  
He has spread the gospel feast for  
starving sinners and invited all  
to "come and dine," but instead  
of obeying His voice, men fall on  
their knees and beg and plead for  
His mercy and grace, and do not  
accept His invitation and feast on  
the Living Bread provided for their  
salvation.

The witness of the Spirit is  
only enjoyed by those who thus  
take Him at His Word. The be-  
liever has received the witness to  
him as given in the Word of God  
(Heb. 10:15). He has the witness  
in himself because the truth has  
been received into his heart (I  
John 5:10). He enjoys the Spirit's  
witnessing with his spirit, when,  
upon believing, the Holy Spirit  
comes to dwell within (Rom. 8:  
16). The witness is not a happy  
feeling. It is the testimony that  
the Spirit gives through the Word.  
That this testimony believed  
brings joy and gladness goes with-  
out question. I do not know I  
am saved because I feel happy.  
But I feel happy because I know  
I am saved. An old evangelist I  
knew as a boy used often to say,  
"Believing is the root; feeling is  
the fruit." This expresses it well.

Oh, the peace my Saviour gives,  
Peace I never knew before;  
And the way has brighter grown,  
Since I've learned to trust Him  
more.

### 19. "Sometimes I Fear That I Have Sinned Away My Day of Grace, for Though I Have Been Seeking the Lord for a Long Time, I Do Not Seem to Find Him"

No one has sinned away his  
day of grace who has any desire to  
be saved. That desire is divinely  
implanted. If you are seeking af-  
ter God it is because He is seeking  
after you. But, what, after all, do  
you really mean when you talk  
of seeking the Lord and being  
(Continued on page 9)



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modernist.

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gin birth of Christ, on the bodily  
resurrection, on Scriptures su-  
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a lost sinner; is not a scientific  
seeker after truth, but a proud,  
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## Twenty Questions

(Continued from page 8)

unable to find Him? He is not hiding Himself. He has come in love to sinners as the Good Shepherd seeking the lost sheep.

A little boy was asked one day, "My lad, have you found Jesus?" He looked up in amazement and replied, "Why, sir, I didn't know He was lost, but I was, and He found me." A wonderful confession surely!

In Old Testament times God said through the prophet, "Seek ye the Lord while he may be found, call ye upon him while he is near"; and there is a sense in which these words are still applicable. But they do not convey the full truth of the Gospel. Jesus said, "The Son of man is come to seek and to save that which was lost" (Luke 19:10). Are you lost? Then He is looking for you. "Stand still, and see the salvation of the Lord." Stop right where you are and lift your heart to Him as a repentant sinner, and you will find He is waiting and ready to receive you.

And as to sinning away your day of grace, has He not said, "Whosoever will may come"? Are you not included in that great word "whosoever"? Unless you can prove that it does not take you in, you are still where the grace of God can reach you. Do not listen to the lying voice of the enemy of your soul, who tells you that your case is hopeless, but heed the gentle invitation of Him who is the Way, the Truth, and the Life, as He bids you now believe on His name.

And if I now would seek Him,  
In love He sought for me,  
When far from Him I wandered

*In sin and misery;  
He opened my ears and bade me  
To listen to His call;  
He sought me and He found me—  
Yes, Christ has done it all.*

### 20. "But How Can I Be Sure That My Faith Is Strong Enough to Save My Soul?"

It is not faith that saves the soul. It is the one whom God has set forth as the object of faith. It is true we are justified by faith instrumentally, but actually we are justified by His blood. The weakest faith in Jesus saves. The strongest faith in self, or in good works, or in the church, or in its ordinances leaves you lost and undone still.

James Parker of Plainfield, New Jersey, was visiting in a hospital, when a nurse indicated a bed surrounded with white screens, and whispered, "The poor man is dying. The priest has been here and administered the last sacrament. He cannot live long." Mr. Parker begged to go inside the screen, and permission was granted. As he looked down upon the dying man he observed a crucifix on his bosom. He stooped over and lifted it up. The sick man lifted his eyes and looked distressed. "Put it back," he whispered, "I want to die with it on my breast." The visitor pointed to the figure pictured on the cross, and said fervently, "He's a wonderful Saviour!"

"Yes, yes, I love the crucifix. Put it back, please. I hope it will help me to die well."

"Not the crucifix," was the reply, "but the one who died on the cross, the Lord Jesus, He died to

tizing in the Jordan wilderness it is recorded "John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

Throughout the Revelation we read of a Lamb that "was slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9). What Lamb was this?

save you."

The man looked bewildered, then his face brightened: "Oh, I see, not the crucifix but the one who died. He died for me. I see, sir, I see. I never understood it before."

It was evident that faith had sprung up in his soul. Mr. Parker replaced the crucifix, offered a brief prayer, and left. In a few minutes he observed the body being wheeled out of the ward.

Telling me of it later, he exclaimed, "I knew that God thinks so much of the work of His Son that He will have every one in Heaven who will give Him any excuse for taking them there!" It is blessedly true. Faith's look at the Crucified saves, even though it be faith of the feeblest kind.

*There is life in a look at the Crucified one,  
There is life at this moment for thee;  
Then look, sinner, look unto Him and be saved,  
Unto Him who was nailed to the tree.*

(From FULL ASSURANCE, a series of messages for anxious souls, published by Loizeaux Brothers, paper binding, 50c. Used by permission.)

## The Guarded Door

(Continued from page 1)

The LAMB of God that taketh away the sin of the world!

Peter declared, "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18, 19).

To establish the fact that the text of this message deals with Christ I cite the unequivocal statement of the Apostle Paul, "Christ our passover is sacrificed for us" (I Cor. 5:7).

Now having established upon scriptural authority the fact that the paschal lamb is in reality a type of Jesus, may I draw your attention to this statement, "When I see the blood, I will pass over you." It is not when I see the spotlessness; not when I see the flesh, or the fleece, or even the slain carcass of the lamb—but "when I see the blood."

### I. It Was Blood That Effected Deliverance

From what did these children of Israel need to be delivered? Primarily from the death angel who was the sword of God's judgment upon Egypt in that night. They needed to be delivered from the cruel oppression of their taskmasters, from the hopeless, galling bondage of slavery. They needed to be delivered also unto the glorious inheritance and precious promise given to Abraham by Jehovah their God and our God, repeated to Isaac and to Jacob.

You may say, "Yes, I understand all that about Israel, but what has that to do with us? From

what must we be delivered living here in free America?" My friend, you need to be delivered from the slavery of sin. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are . . ." (Rom. 6:16).

You need to be delivered from the power of the Devil who "as a roaring lion, walketh about, seeking whom he may devour" (I Pet. 5:8).

You need to be delivered from the eternal consequences of sin for "the wages of sin is death" (Rom. 6:23).

You need to be delivered from the great white throne judgment because "whosoever was not found written in the book of life was

(Continued on page 10)

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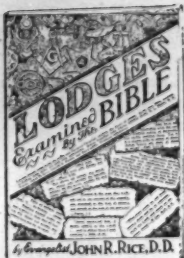
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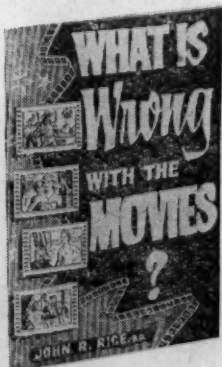
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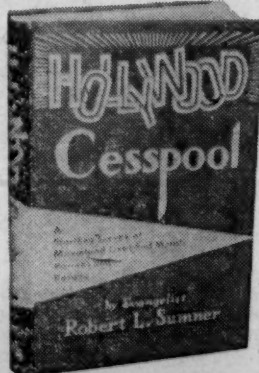
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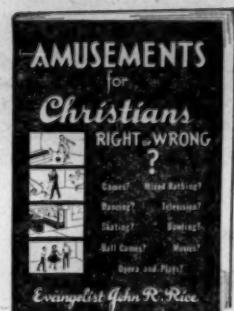
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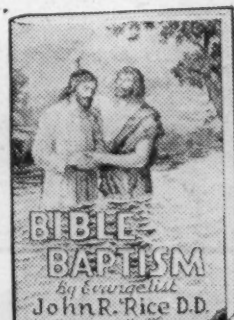
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## The Guarded Door

(Continued from page 9)

cast into the lake of fire" (Rev. 20:15).

From all this and more you need deliverance, but in addition you need to be delivered unto "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation . . ." (I Pet. 1:4, 5).

Now let me repeat that it is BLOOD that effects that deliverance—not the spotlessness, not the fleece, not the flesh of the lamb, but the blood.

It was not the sinless life of Jesus that made deliverance possible for us, although Jesus, tempted in all points as are we, was yet without sin; and although His life is our pattern and our goal.

It was not the marvelous teaching of Jesus that made deliverance possible for us, although He spake as never man spake.

It was not the miraculous power of Jesus that made deliverance possible for us, although by His power the blind saw, the lame walked, the lepers were cleansed, the deaf heard and the dead were raised.

His pure life, peerless teaching, and powerful works were but flowers that blossomed in His footsteps as He trod the Via Dolorosa.

It is by His blood that we are saved from sin—past, present, and future. Hear what God's Word says:

"The BLOOD of Jesus Christ his Son cleanseth us from all sin."—I John 1:7.

"Being justified freely by his grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in his BLOOD, to declare his righteousness for the remission of sins that are past . . ."—Rom. 3:24, 25.

And again:

"Being now justified by his BLOOD, we shall be saved from wrath through him."—Rom. 5:9.

What does all this mean, and why was the blood the necessary sign? That brings this fact: It was not only blood but,

### II. It Was Shed Blood That Effected Deliverance

It was necessary for the lamb

to be slain. In Leviticus 17:11 God declared, "The life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Yes, it was necessary that Christ die. "Without shedding of blood is no remission" (Heb. 9:22).

Mary Baker Eddy, in her . . . *Key to the Scriptures* (which, incidentally, is no key to the Scriptures, but is a key to a dark prison which will incarcerate the soul for eternity in spiritual blindness), said, "The material blood of Jesus was no more efficacious to cleanse from sin when it was shed upon 'the accursed tree,' than when it was flowing in his veins as he went daily about his Father's business" (p. 330).

So says the modernist. So says the humanist. So says the erudite neo-orthodox religionist who would turn the church of the Firstborn into a school of sociology, preaching justice while he ignores the fact that only by means of vicarious suffering can God be just in justifying the guilty sinner; using his psychological jargon of drives and frustration and guilt complexes while he adroitly parries with ambiguous phraseology any mention of atonement, which alone can cleanse the sinful soul of the guilt of sin, and which is the specific psychotherapy of God for the guilt complex of a sinful race.

Is it not significant that a generation that has repudiated a "slaughterhouse religion" has shed more human blood than any other generation in history?

This fact, however, that Jesus died for our sins, His life for our life, His blood for our blood, His righteousness for our guilt, is man's greatest hope, the Bible's greatest truth, the world's greatest news, and God's greatest glory. If that fact ever grips your heart, dear friend, you can never thereafter be the same.

I was reared in a Christian home. As a boy I went to hear old-time gospel preachers. As a junior boy I recall that my favorite song was "The Old Rugged Cross," and as I listened to the sad, sweet melody, I thought it was very beautiful.

I understood how that "on a

hill far away stood an old rugged cross, The emblem of suffering and shame." But I did not love that old cross because I did not know how it was that "The dearest and best For a world of lost sinners was slain."

Then when I was a senior in high school I went down to the Bob Jones College Academy when it was located in Florida. I said I was a Christian, but my thoughts did not say it; my life did not say it; my faith did not say it. One morning a young sophomore stood in that little chapel to give his testimony. He was one of the most popular boys in school, a man's man, and one whom I admired very much. He told how he had once wanted to be a painter, but how a new vision had changed his ambition and how his only desire now was to paint for the eyes of men's souls that vision he had seen; and in halting, stumbling schoolboy language he painted there a picture of the very dying lamb of God. For the first time in my life I saw it, and for the first time in my life I knew it was for me He died.

No news of armistice ever fell upon the ears of a war weary world with more pleasant sound than that news on the ear of a sinner. No light ever shined into a dark place with more effulgence than does the light of that truth shine into the dark hopelessness of a sinful heart. No rescue ship ever loomed upon the horizon before the eyes of a struggling castaway with more glad welcome than does that fact appearing before the eyes of the sinking derelict.

He died for me. That is the music of all choirs, the beauty of all gems, the fragrance of all spring flowers, the glory of all dawns. Munsey once said, "millions of worlds may float away in space. Many of them are larger and probably grander than this poor earth. They may be strewn with diamonds, and robed with flowers which never fade, and whose beauty and fragrance exceed our most gorgeous dreams; but if they have no Calvary to diadem their beauty, of all the worlds which God has made and which crown the universe, our world is king—the king of spheres—and the highway which leads from it to Heaven is more frequently trodden by angels. We have our Calvary—grand old Calvary!—Heaven's Sacrificial Altar—the moral axis of the world

upon which the wheels of redemption move."

Did it ever grip your heart? Did it ever sweep your soul? Jesus died for you!

But we must raise this warning flag.

### III. It Was Applied Blood That Effected Deliverance

Although it was blood and shed blood which effected deliverance, it only effected deliverance when it was applied in the place, in the manner, and in the time that God directed. The larger lesson gives explicit direction. God instructed Moses to tell the people to kill the lamb in the evening of the fourteenth day of the month, to take a piece of hisop, dip it into the blood, and sprinkle the blood upon the two side posts and the lintel of the door. Now what does that teach us about the Gospel of salvation?

1. That blood must be applied where God said; so must the blood of Christ. There are men like Pilate who have washed their hands and declared themselves absolved of responsibility, but the blood of Christ is upon their hands in guilt for they have crucified the Lord of life anew in their hearts and have put Him to open shame.

There are people like the people of Jerusalem who have said, "Away with this man. We will not have this man to rule over us," who have called down the blood of Jesus Christ in judgment upon their heads.

There are souls spoken of in Hebrews who "hath trodden under foot the Son of God, and have counted the blood of the covenant, wherewith he was sanctified, an unholy thing," and in so doing have stained their feet with the blood in eternal condemnation.

But only the blood of our Lord Jesus applied to the door of the heart can deliver the soul. How can this be?

2. How did God say to do it? They were to take a piece of hisop, a plant accessible to all, and with that apply the blood.

What do we learn from that about the Gospel? God has one specific way by which the blood of Christ may be applied to our hearts. That is the universal miracle of faith. The youngest child, the oldest person, the lame, the blind, the deaf, the dumb, the infirm, the diseased, the scholar, the fool, the rich, the poor, the moral, the vile, the strong, the weak—all! all! Yes, praise God, all can believe! "Believe on the Lord Jesus Christ, and thou shalt be saved"

(Acts 16:31). "With the heart man believeth unto righteousness" (Rom. 10:10). "By grace are ye saved through faith" (Eph. 2:8).

Someone says, "I do not know whether my faith is strong enough." It is not the strength of your faith but the object of your faith. May I illustrate. I see a little woman who for twelve long years had lost blood and in so doing had lost life. She had not the strength even to lift up herself and Jesus passed by where she was. (He always does come where people need Him and sincerely long to reach Him.) The little woman flung herself forward and clung to His robe with determination and tenacity—no, she did not. She could not. She had no strength, no power. She extended a feeble hand just to touch Him. Immediately she was made whole! She stood erect. By whose power? By His power. He alone had power. Faith makes the contact. God supplies the power. Faith touches the blood—God effects deliverance.

3. But we come to the question of when? God had an appointed time. To have delayed one day would have been fatal. Oh, my friend, our Lord is so patient, so longsuffering—not willing that any should perish—but we must not presume. The day of the Lord will come. Then it will be too late. This is "thy day." It is wonderful to have the peace and security that comes when you are covered by the blood. Your soul is in such jeopardy when the blood is not there. Today is the day of salvation! Now is the accepted time.

May I close by asking you to imagine with me a scene. The scene is that of the home of a young Hebrew family in Egypt in the night of the Passover. All this day excitement has run high; nervous apprehension has prevailed; feverish preparation has been made. Now night has come and the doors are shut behind the blood. A young mother and father sit in the front room of their home waiting. Then the night air is wrung with a wail of sorrow and a cry of terror. The death march has begun. The sound increases. The terror mounts.

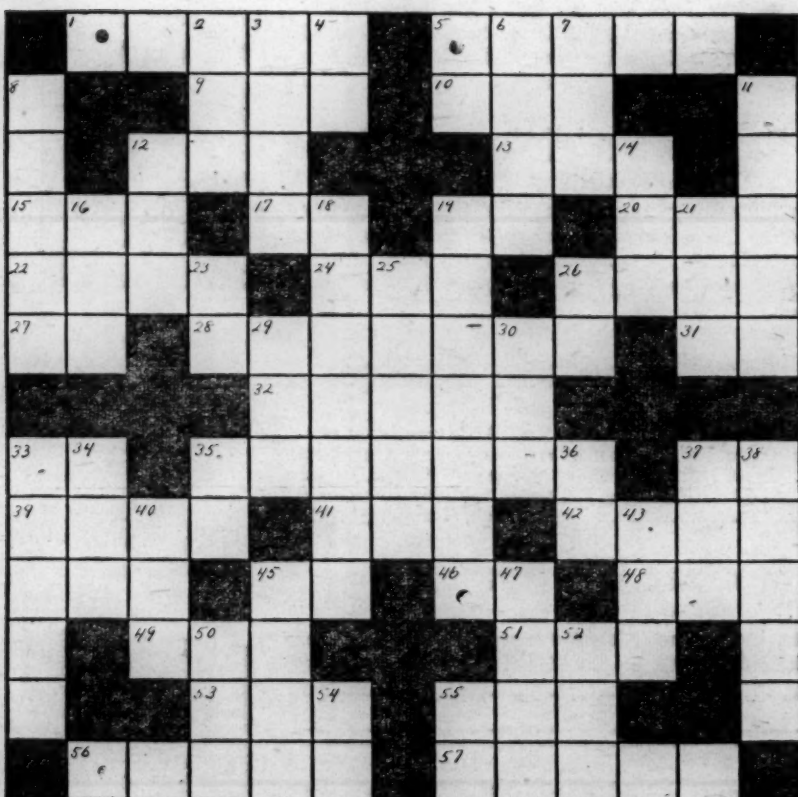
The young mother turns to her husband and asks anxiously, "Are you sure you have followed the precise directions God gave Moses?"

"Yes, my dear, precisely," he replies.

They rise together to go in to look at the sleeping children. He (Continued on page 11)

## WE ALL LEARN TOGETHER

By Aunt Barbara



Most of you seem to feel that a great benefit of the puzzles is the many new things you learn. I'm learning new things, too. For example, in this week's puzzle, I did not know what animal is usually mentioned in the Bible to express disgust. After a little hunting, I found it, so I'll let all of you do the same.

I hope you're getting this month's puzzles right, for the book offered for four correct puzzles is Dr. R. A. Torrey's valuable *Vest Pocket Companion*. When you get your cards telling you that your entry was correct, be certain not to misplace them so that you will be able to send them back to me when you have four.

Here are the rules:

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle and mail to: Aunt Barbara, PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. We cannot return entries. If you do not wish to cut up your copy of the paper, you may print the answers according to the clue numbers given.

3. To have this puzzle count toward receiving your copy of the featured book-of-the-month, your entry must be postmarked by midnight, JANUARY 26, 1957. If your paper arrives after the deadline date, please send the answer and tell us the date your paper arrived. Each weekly entry will be checked, and you will receive a post card if your entry is correct. SAVE THESE CARDS. THEY

- Clews Across
1. First month of the Jewish sacred year
  5. Esau's twin brother
  9. Any person or thing
  10. Son of Hur (Exod. 31:2)
  12. A place of shelter
  13. Make fast
  15. Increase
  17. Before noon (abbr.)
  19. Degree (abbr.)
  22. Gazelles; G— — —
  24. Aaron (abbr.)
  26. Small rodents
  27. For example (abbr.)
  28. White ant
  31. Tensile strength—physics (abbr.)
  32. Apart
  33. Christ Church (abbr.)
  35. Sprinkled with flour; D— — — —
  37. Manuscript (abbr.)
  39. Colosseum is located here
  41. Greek form of Noah
  42. Precious stone
  44. Be indebted to
  45. Egyptian god
  46. Thus
  48. Place in Palestine (I Chron. 8:12)
  49. Terminal digit of the foot
  51. Son of Leah's handmaid and Jacob (Gen. 30:11, 12)
  53. King of Judah (I Kings 15:11)
  55. Fall into error
  56. His children returned from Babylon (Ezra 2:8)
  57. A part of Belshazzar's warning

#### Clews Down

2. Heir
3. A prophetess at Jerusalem (Luke 2:36)
4. Direction (abbr.)
5. Month (abbr.)
6. Painting, drawing, sculpture, music
7. In this Psalm, David likens himself to an owl and a pelican
8. Icon
11. Stringed instruments played by plucking the strings with the fingers
12. Ancient name of Mt. Psilorit

- Clews
14. Son of Gad (Gen. 46:16)
  16. Animal usually mentioned in the Bible to express disgust
  18. A Persian prince (Esther 1:14)
  19. Structures erected over rivers, etc.
  21. Play a part
  23. Saint (abbr.)
  25. Pertaining to Amidogen (chem.)
  26. Pronoun
  29. Attention, hearing
  30. Iron cross piece for fastening a chain
  33. Trial or affliction
  34. Domestic animal
  35. Prefix denoting down
  36. To bring about
  37. Highest type of animal
  38. Slow-moving animal
  40. Assembled
  43. Flock of birds or school of seals
  45. Remains
  47. Monster
  50. Grain of cereal grass
  52. Covered ehest
  54. Symbol for aurum (gold)
  55. Julius Caesar said, "— tu, Brute?"

#### Answer to Puzzle Number 1:

I

G	R	A	S	S	A	B	R	A	H	A	M
E	A	T	E	T	H	A	U	R	A	S	M
N	I	T	A	U	N	T	E	R	S	M	
E	N	D	G	N	U	S	H	O	R		
S	E	E	D	D	D	S	E	R	E		
I	D	S	T	R	E	A	S	U	R	E	
S	T	R	E	E	M	I	N	D			
B	R	O	A	D	E	N	S	E	V	E	
C	R	O	W	S	H	A	R	I	B		
H	A	Y	D	U	B	S	S	E	A		
A	Y	C	R	A	D	L	E	S	N	T	
O	U	L	A	I	E	T	E	R	N	E	
S	E	R	V	A	N	T	H	A	G	A	R

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ARE IMPORTANT. When you have four cards, mail them to me, and you will receive the book offered for that month. The answer to puzzle No. 3 will appear in the February 1 issue of THE SWORD OF THE LORD.



## Why Our Churches Do Not Win Souls

(Continued from page 1)

per cent of the Baptist churches in New York, for example, did not have one conversion during the year. A very large proportion of the churches do not have as many conversions as they have deaths and removals. The churches that prosper and increase in membership usually have most of their accessions by simple transfer of membership of people already professing to be saved.

The simple fact is that the average church does not regularly have people saved in its services and even the best of the evangelistic churches have relatively few saved. Why? Why? Why?

In these articles I will earnestly try to show why many churches do not win souls at all and why other churches win very few. But first, in this article I show that

### SOUL WINNING IS NOT THE PRINCIPAL AIM AND ACTIVITY OF THE CHURCH

Soul winning was first in Bible churches; it is not first in most churches today. Therefore, we do not have the soul-winning results that Bible churches had. The services and activities of the churches are not usually planned, these days, primarily to win souls. Therefore they do not win many souls.

#### 1. Formality in the Services Prevents Soul Winning

The so-called "morning worship

services" must be an abomination to God. Nothing like it was practiced in New Testament times. There is not a verse of Scripture to encourage it. It is sensual and carnal, not spiritual. The formality of the usual Sunday morning service fits with modernism but not with fundamentalism. It is suitable for Catholics but not for Protestants. Nobody expects a sinner to be converted in a formal so-called "worship service" and they are not disappointed. The Pharisee Jesus described in Luke, chapter 18, would have felt very much at home in a morning worship service. Robed choirs, beautiful organs and anthems—sometimes by paid singers, and very often by worldly and ungodly singers but aesthetically pleasing—would have suited him very well. He would have liked the hush, the so-called "reverence." He would have enjoyed the organ playing during prayer, because his kind of prayer would not get anything from God anyway and would only please the hearers. The rising and sitting; the bowing and scraping; the set forms of the services, with no sinners called to repentance, with no Christians rebuked for worldliness, with no pointed application of Scripture, would have pleased the Pharisee very much. But the publican would not have come to such a service. In the first place nobody would want him. In the second place

he would not feel at home. And in the third place he would know that he could not get any help there. Formality does not save souls.

When I, from a sense of duty, need to sit through a formal service, knowing there will be no invitation for a sinner to accept Christ, knowing that the rigmarole is calculated to please the flesh and that one must watch closely the printed order of service to know when to rise and when to sit, it tries me sorely; how could I expect a lost sinner to enjoy it? The only lost sinner who would come to such a service is the one who takes a delight in the fleshly and sensual aspects of so-called "worship," without any genuine repentance. Of lost people only the worldly who is religious but lost, who is satisfied with a form and does not seek a new heart, does not repent of his sins, would be likely to be attracted to a formal service.

Churches that do not want sinners saved on Sunday morning are not going to want very badly to see them saved Sunday night! Pastors say that they intend to "feed the sheep" and preach to Christians Sunday morning, and to preach to lost people Sunday night. But the pastor and the church who do not plan the Sunday morning service to make soul winners and to win what souls are present to be won, will not have a different attitude of heart on Sunday night.

The churches that win souls are informal churches, churches where people feel at home, churches

## The Guarded Door

(Continued from page 10)

places an arm about her and they draw close together as they pause to look into the little bed where sleeps their firstborn son.

(My friends, across this great America and in foreign places I have looked upon many beautiful scenes. Sometimes upon some mountaintop or forest glade or down by the shining sea I have said to myself that surely the Finger of God must have lingered long in painting a vista, but I have never beheld on land or sea a scene lovelier than that of a sleeping child. No matter what they have done all day, how irritable they have been—when they finally get to sleep—say, I think I know what the old Georgia poet meant when he wrote, "When he's dar a sleepin' in his little place, thinks I sees de angels peepin' thru the lace."

As the young parents stand gazing down into that little bed, suddenly the mother pulls away and runs from the room, and then in the other room she cries out to her husband who has followed, "I don't think I could stand it if we lost him! Let's bar the doors!"

where Christians want people saved Sunday morning as well as Sunday night.

Consider how much the average church does to prevent sinners' being saved in the services! First, they try to keep out children,

(Continued on page 12)

Let's put furniture against them!" The young father smiles indulgently and says, "My darling, not all the force we could ever exert could keep that death angel out. We can only trust in the Word of God."

Later as the death angel passes before that home I imagine the mother runs to the door, flings it open and begs for mercy. The angel pauses to say to her, "My sister, I do not wish to come there, for the blood is on the door. But should I wish to come I could not—for there is no power in Heaven, on earth, or in Hell that can harm that soul that is sealed by the Word of God."

My hope is built on nothing less Than Jesus' blood and righteousness;

I dare not trust the sweetest frame,

But wholly lean on Jesus' name.

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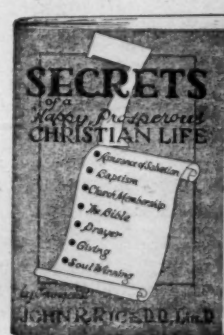
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## Why Our Churches Do Not Win Souls

(Continued from page 11)

the group easiest to reach for Christ. If a mother should come with her baby, it is insisted that she leave the baby in the nursery, or more likely she is frowned upon and cold-shouldered until she feels she had better wait until the little one grows old enough to be quiet in church. When babies are not welcome mothers simply do not come. Then other children up to twelve years old are ordinarily put in a "junior church," a service usually in the basement in charge of young women. The forms and ceremonies must not be hindered by fidgety children. Church services are not planned for children. The music is the kind they do not know, the sermons are the kind they cannot understand and would not be interested in if they did understand. The unnatural solemnity and so-called "reverence" would be suitable only in a funeral parlor, and certainly no normal child feels at home in it. Actually it is not reverence but a kind of idolatry. Preachers and others speak of "reverence for the house of God," but there is no teaching in the Bible about reverence for church houses. In fact, there were no special church houses in the New Testament, and they ought now simply to be regarded as meeting houses. God never intended for people to worship a place. A fake reverence for church buildings, like the attention to "worship centers," is a form of idolatry that God must hate. People relish the pealing of the organ for reverence, but why would it please God more than greeting strangers or friends and making people glad they came to church? Conversation anywhere ought to be holy conversation, and so it ought to be in the church. But why would not holy conversation honor God as much as sitting with poker faces in quiet or in listening to music? There is a reverence properly due the Word of God, and there is a proper decorum based on respect for the speaker and for the hearers, which means that it would be wrong to disturb service or hinder people from hearing. But a church house is not a "sanctuary," it is not a "temple," and there is nothing about a church building, an altar, or candles, or pictures, or robes, or stained glass windows, or crosses that deserves reverence from Christians.

Formalism tends to make the casual public ill at ease, keep children and young people away from church, particularly make a man or woman poorly clothed feel ill at ease and unwelcome, and discourages the warmth of welcome which lost sinners must have at a church service if they are to be brought in large numbers. And no doubt the same formalism that prevents evangelism dishonors God as a kind of idolatry and as an emphasis on externals instead of internals, and emphasis on the seen instead of the unseen, the sensual instead of the spiritual.

### 2. The Music in Our Churches Is Usually Not Fitted for Soul Winning

Anthems probably never won a soul. Most of them are stilted and repetitious in language, are not melodious or catchy, are hard to learn and hard to understand and not intended for soul winning.

Many of the great old hymns, as distinguished from gospel songs, are unsuited to evangelistic services. The best of them are fitted for older Christians but not for lost people. They may have a high quality of poetry, but always adapted to people of ordinary culture. Tunes may be stately, and may be very dear to those who sing them with the familiarity of long years of use. But if they do not stir hearts, do not bring conviction for sin, do not make plain the plan of salvation and have no popular appeal, they are not useful in soul winning. For example, "The Old Rugged Cross," "Power in the Blood" and "Just as I Am" are gospel songs. "Great God and Father of Mankind," and "This Is My Father's World" are hymns, not evangelistic in impact.

In the *Watchman Examiner* was an article some time ago, lamenting the use of syncopated music

in gospel songs used in churches. It has become customary to feel that anything that has a lilt, that has sweet melody, that is quickly catching, is out of place in God's service! "Since Jesus Came Into My Heart" is one of the best examples of syncopated gospel song tunes. However, even some classic hymns have syncopation. It is simply a musical feature that adds variety and sometimes makes the song more singable. It often makes the music fit the words much better. Syncopation is a device constantly used by good secular musicians. Churches would do well to follow the example of the Salvation Army, of the rescue missions, and of great evangelists, in using very simple gospel songs—songs that in words and music are simple yet powerful, that grip people's hearts and emotions and not simply their minds.

Even the solos and duets sung these days very rarely have any appeal to the unsaved. In the great revivals in the past songs like "Tell Mother I'll Be There," "Where Is My Wandering Boy Tonight?" "Ye Must Be Born Again," "The Great Judgment Morning," "Almost Persuaded," and many more, were the kind to touch the sinner's heart, to convict of sin, to create a longing for salvation or concern about the future. No song is bad, nor poor, nor weak, if God richly uses it to convict and save sinners. And no song is good, in the Christian sense, no matter how much it appeals to the cultured ear, if it does not get Christians to do God's will nor get sinners to repent. I am saying that our services and activities are not fitted and planned to win souls, so the music is often planned only for the enjoyment of Christians and not at all to stir Christians to soul winning nor to get sinners saved.

### 3. The Worst Sinners Are Not Sought, Often Are Not Welcomed in the Services

There is a great deal of complaint that "sinners don't go to church any more." But people really mean the respectable sinners, the banker who, if he were converted, could be such a financial help to the church, or the professor, or the big businessman, or that nice lady who has such a good voice. Actually churches rarely make any real effort to get the worst sinners out to the services.

In Sherman, Texas, in our big open-air revival campaign on the courthouse lawn, a poor drunkard and dope addict heard me one night, became deeply convicted and came to see me the next day, wanting to know if such a sinner as he was could be saved. "I didn't sit on the seats," he told me, "because I knew that if I was there nice people wouldn't come and sit near me. I sat on a pile of stones away in the back where I could hear." I was surprised at his opinion, but I found that he knew people's attitude toward outrageous sinners better than I did. He was converted, a few people rejoiced, but many criticized and many said, "He won't hold out."

In 1925, I think, when I was pastor of the First Baptist Church, Shamrock, Texas, a woman of bad reputation was converted. Her joy, her humility, her devotion to Christ were beautiful to see. She joined the church and I had the honor to baptize her. Then I insisted that she must join the ladies Bible class in the Sunday School and must attend the Women's Missionary meetings. Modestly she answered, "I should like to attend, but I think the women wouldn't want me."

"Oh, yes," I insisted, "they will be glad to have you. They will expect you to come." To encourage the matter I spoke to a fine Christian woman who taught the large class of women in the Bible School and was a leader in the Missionary Society. I suggested that she should encourage the new convert, the woman who was baptized last Sunday night, to attend the class and the missionary meeting and to feel at home with the women of the church.

To my astonishment this good woman replied, "I do not think that is the thing to do. That wo-

man has a very bad reputation and I fear it will hurt our standing in the community if such women as that attend our Sunday School class and women's meetings." I do not mind saying that I made my position emphatically clear. I said, "That woman is coming to that Sunday School class of women and to the missionary meeting. She was truly converted. She loves the Lord. Her past is behind her. I do not know anything about her except that her reputation is not good, but now that is forgiven and forgotten. If I learn that you or any woman in this church withdraws from this new convert, embarrasses her, makes her feel ill at ease and unwelcome, God helping me, I will publicly, from the pulpit, brand the woman who does it as the hypocrite she is! I would not be a pastor of a church that would not welcome any poor fallen woman who repents of her sins and comes to Christ."

In 1930, I believe, I was in revival services in Akron, Ohio. The church was not large but there were about one hundred happy professions of faith, and a great many of the new converts joined the church. Later I attended a Women's Missionary meeting of the church, found Cadillacs and Packards parked all about, and discovered that a good many of these women that dressed in furs and finery had never attended the revival services of their own church. And they were saying to one another, "Brother Rice is getting a lot of poor people into the church. And just as sure as the tire factories have to shut down this winter we will have to feed a lot of them!"

I have seen too much of that sort of thing to think it exceptional. The plain, simple truth is that the church does not want the disgraceful bums, the drunks, the harlots, the convicts, to attend their services, to mix with their own crowd of nice people, to be saved and baptized and associate with other Christians in the Sunday School classes, Young Peoples' meetings, Missionary Societies, and choir.

The Wesleyan movement, the evangelical revival in England led by the Wesleys and Whitefield, reached the people that were abandoned by the regular churches. Later the Salvation Army grew and prospered with brass bands on street corners, with music hall tunes but with Christian words, with preaching on street corners and in jails, reaching the bums, the poor, the ignorant, the 'down and out,' the drunkards, the fallen, who were neglected by the churches.

Again and again other organizations have been created to try to do the work which the churches have neglected; for example, the Y.W.C.A. to reach young girls or the Y.M.C.A. to reach young men, though sadly both now have turned away from Christian principles and from evangelism. The city rescue missions do the work the churches ought to do. Nothing in the New Testament indicates that there ought to be any strata of society unreached by the regular churches of Jesus Christ. But what church now tries to reach, in its own building, in its own services, the crowds that are reached in the Pacific Garden Mission in Chicago, in rescue homes for girls and like mission stations? The Gideons, Christian Business Men's Committees, Youth for Christ and youth crusades of various kinds, as well as the Child Evangelism classes were all founded for soul winning, and are all definite proof that the churches are not trying to do the work committed to them by Jesus Christ—the work of saving sinners, disgraceful sinners as well as respectable ones. Our churches do not win souls primarily because that is not their chief aim. Their services and their activities are not geared to soul winning.

### II. THE PREACHING IN OUR CHURCHES IS NOT THE KIND, GENERALLY, TO GET SINNERS SAVED

The Scripture says that, "It pleased God by the foolishness of preaching to save them . . ." (I Cor. 1:21). There is a direct connection between the preaching in our churches and the conversion of sinners in them, or the

failure to convert sinners. Most of our churches are not winning souls, and a major cause of this fruitlessness in the churches is the preaching, which is not calculated to get sinners saved.

### 1. The Preaching Does Not Make Soul Winners Out of Christians, Does Not Build Soul-Winning Churches

The Great Commission, the marching orders of the church, says, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always" (Matt. 28:19, 20). When you analyze that commission carefully you see there is to be an unending spiral. There are three phases in Christian work authorized by the Great Commission. First, we are to make disciples. The word *teaching* is literally "making disciples"; so we are first to get people saved. Second, we are, to get the converts baptized: definitely converted to a sacrificial Christian life. Third, we are to teach these new converts to do the same thing commanded of the apostles: that is, the converts are also to carry the Gospel to every creature, get people converted, get them baptized, and then teach them to win others. The Great Commission, if carried out, would end with every saved person winning souls.

It is clear from this analysis of the Great Commission that preachers should both preach to Christians and preach to sinners, or to put it another way, they should preach to lost sinners and get them converted and then preach to them after they are Christians. BUT THE PREACHING TO CHRISTIANS IS TO MAKE THEM SOUL WINNERS! A Great Commission church is a soul-winning church. A Great Commission pastor is one who gets his church to follow the Great Commission in getting people saved, baptizing them, and then teaching them to win others. Churches do not win souls when the pastors do not keep this emphasis before the people.

To make soul winners out of Christians the pastor should have the following elements in his preaching:

a. His preaching must center around soul winning as the principal duty of every Christian. People do not win souls because they do not know that they are expected to win souls, that it is the primary duty of every Christian.

b. People must be taught the Gospel plainly. Real Christians, born again, who love God sincerely, cannot win souls until they know how to present the Gospel plainly to their own children, relatives, friends and neighbors. The pastors must teach people how to present the Gospel.

c. Christians need to be taught about the power of the Holy Spirit, and how His power may be had for soul winning. The lost emphasis on the fullness of the Spirit in our pulpits today is largely responsible for the powerlessness and fruitlessness of our churches.

d. The sins of Christians must be rebuked. Second Timothy 3:16, 17 tells us that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." The Scriptures are for reproof, for correction and instruction in righteousness. And unless the Scripture

is used in this way, men of God will not be thoroughly furnished to good works. No Christian can be a successful soul winner until he is taught, day by day, to judge himself, to confess and forsake his sins. Worldly church members living shabby, sorry lives will not especially want to win souls, cannot have God's power upon them in soul-winning efforts, and will not have the respect of lost people to whom they might speak about Christ. Therefore pastors ought to preach plainly on such matters as the movies, the dance, lodges, alcoholic liquor and gambling, along with more general sins. Soul-winning churches, that is, churches that win many souls, are always churches where the people have the blessed benediction of honest Bible preaching against their sins, scriptural reproof, correction, and instruction in righteousness, as commanded to preachers in II Timothy 3:16.

e. To make a soul-winning church, each pastor must continually lay on the hearts of the people the great verities of Christianity: a Hell of fire, a Heaven of eternal blessedness, the wages of sin, the certainty of judgment, the rewards of serving God, the marvels of God's grace and Christ's atoning death, the power of a resurrected Christ in the life, the joy of perfect surrender to the will of God, the sweetness and richness of the Word of God, and daily prayer.

We do not have souls saved in our churches because the preaching does not make soul-winning members.

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